The Hebrew Hammer's Reckoning: Randy Fine's Dehumanizing Rhetoric and the Sin of Omission in American Evangelical Politics

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The rise of Congressman Randy Fine (R-FL-06) exemplifies a troubling intersection of hawkish foreign policy, inflammatory anti-Muslim rhetoric, and unwavering support from older, white evangelical voters in Florida's 6th District. This paper critically examines Fine's positions—characterized by calls for aggressive actions against Palestinians, Iran, and "mainstream Islam"—through the biblical lens of James 4:17, which condemns knowing the good one ought to do yet failing to act. Fine's statements, such as equating choices between dogs and Muslims or invoking nuclear precedents for Gaza, are analyzed not merely as political bombast but as moral failures that risk escalating global tensions toward nuclear conflict. Drawing from district demographics, where Republican leanings and evangelical influences dominate, the analysis reveals how such rhetoric resonates with a base prioritizing "America First" alliances over peacemaking and mercy. By correlating Fine's views with pro-Israel funding sources like AIPAC and exploring voter psychology, this work argues that enabling such discourse constitutes a collective sin of omission among supporters. Ultimately, it calls for a reevaluation of faith-informed politics, urging accountability to scriptural imperatives for justice and love amid rising polarization. This framework highlights broader implications for U.S. democracy, where unchecked extremism undermines ethical governance and international stability.

Randy Fine, James 4:17, dehumanizing rhetoric, hawkish foreign policy, anti-Muslim statements, evangelical voters, Florida 6th District, pro-Israel lobby, AIPAC funding, sin of omission, nuclear escalation risks, Islamophobia in politics.

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1. Introduction

The ascension of Randy Fine to the United States House of Representatives in April 2025, representing Florida's 6th Congressional District, represents more than a routine special-election outcome. It signals the consolidation of a particular strain of conservative politics in which unyielding hawkishness on foreign affairs—especially concerning Israel, Palestine, Iran, and the broader Muslim world—coexists with fervent domestic support from a reliably Republican, older, predominantly white evangelical constituency. Fine's public persona, self-branded as the "Hebrew Hammer," combines sharp-elbowed social-media commentary, uncompromising pro-Israel advocacy, and rhetoric that frequently crosses into territory widely described as dehumanizing. Statements that invoke nuclear precedents for resolving conflicts in Gaza, equate Muslims with dogs in hypothetical choices, or characterize "mainstream Islam" as an existential threat to Western civilization have provoked national outrage, accusations of Islamophobia, and calls for censure. Yet within his district these same positions have sustained—and in some cases amplified—his electoral viability.

Florida's 6th Congressional District, stretching along the Atlantic coast from southern Jacksonville suburbs through Daytona Beach and inland toward Ocala, is demographically and politically distinct from much of the national landscape. With a Cook Partisan Voting Index of R+14, voter registration heavily favoring Republicans (approximately 49–50 percent Republican versus 27 percent Democratic), and a median age well above the national average, the district forms a natural constituency for "America First" messaging that prioritizes strong alliances with Israel, aggressive national-security postures, and resistance to perceived cultural or ideological incursions. Evangelical Protestant congregations—particularly non-denominational and Southern Baptist—exert considerable influence, providing a theological framework in which robust support for Israel is frequently viewed as a biblical imperative. Against this backdrop, Fine's confrontational style and policy priorities resonate deeply, even as they alienate broader segments of the American electorate.

This paper undertakes a dual examination of the phenomenon. First, it presents an empirical portrait of Fine's rise: his biographical trajectory from Harvard-educated business executive to state legislator to congressman, the demographic and religious composition of his district, the financial networks—most notably pro-Israel advocacy organizations and AIPAC-affiliated channels—that have underwritten his campaigns, and the voter psychology that translates national controversy into local electoral strength. Second, it applies a moral and theological critique grounded in James 4:17: "If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them." The verse underscores sins of omission—the failure to act when one recognizes a moral obligation—and invites reflection on whether continued electoral endorsement of rhetoric that dehumanizes entire religious communities, risks unnecessary

escalation toward armed conflict, or normalizes extreme discourse constitutes a collective lapse in responsibility among informed citizens.

By juxtaposing political data with scriptural principle, the analysis does not seek partisan victory but rather accountability. It asks how a constituency that professes fidelity to biblical values can sustain support for language and policy positions that many interpreters of Scripture would view as antithetical to the imperatives of mercy, peacemaking, justice, and love of neighbor. The paper further explores the downstream consequences of such rhetoric: the incremental normalization of nuclear allusions in public debate, the erosion of diplomatic space in an already volatile Middle East, and the broader corrosion of civic discourse in a democracy already strained by polarization.

In an era when social media amplifies individual voices to congressional megaphones, the Fine case offers a microcosm of larger tensions: the collision between tribal loyalty and universal ethical claims, the tension between defending one ally and demonizing another people, and the perennial question of whether faith communities can hold their political champions to the same standards they proclaim in worship. Through this lens, the paper argues that silence or acquiescence in the face of known moral harm is not neutrality—it is participation. The following sections develop these themes systematically, culminating in recommendations for citizens, faith leaders, and policymakers who seek to align public action more closely with professed convictions.

2. Biographical Background of Congressman Randy Fine

Randall Adam Fine, commonly known as Randy Fine, was born on April 20, 1974, in Tucson, Arizona. He grew up primarily in Lexington, Kentucky, where his father served as an engineering professor at the University of Kentucky. Fine has publicly shared that his childhood included experiences with antisemitism, such as conflicts over religious observances in school, which he credits with forging his determination to confront prejudice head-on and never apologize for his Jewish identity. This early exposure to bias helped shape the combative, unapologetic style that defines much of his public persona today.

Fine pursued an elite academic path. During high school, he attended the United States Capitol Page School from 1990 to 1991, providing an early glimpse into the workings of national government. He then enrolled at Harvard University, earning a Bachelor of Arts degree in government from Harvard College in 1996, graduating magna cum laude while working full-time to support himself. He continued his studies at Harvard Business School, receiving a Master of Business Administration (MBA) in 1998 with high distinction as a Baker Scholar—one of the

institution's top academic honors. At the time, he was among the youngest in his graduating class.

After Harvard, Fine entered the professional world with a position as a consultant at McKinsey & Company. He later served as a teaching fellow at Harvard before shifting into the private sector. His career focused on business consulting and executive roles in the casino gambling industry, where he founded The Fine Point Group, a consulting firm. These ventures proved financially successful, allowing him to retire from full-time corporate work around age 40 to prioritize family life.

In 2006, Fine relocated to Florida—initially to Brevard County—with his wife, Wendy (originally from Kansas City, Missouri), and their two sons, Jacob and David. The move was motivated in part by a desire to be closer to his parents, who had settled in the state for its more affordable living compared to other areas. Fine identifies as Jewish, attending Conservative synagogues, and has made his faith a central element of his public life, particularly in advocating against antisemitism and for strong U.S.-Israel relations.

Fine entered politics in 2016 when he was elected to the Florida House of Representatives from District 53. As the only Jewish Republican in the Florida Legislature for much of his tenure, he quickly became a prominent voice on issues like school choice (helping enact some of the nation's largest expansions), religious freedom, and combating antisemitism in education. His legislative record emphasized conservative priorities, including opposition to certain progressive policies and support for measures strengthening ties with Israel and countering boycotts of the Jewish state.

After serving in the Florida House until 2024, Fine advanced to the Florida Senate, representing District 19. His time there was short-lived, however. Following the resignation of U.S. Representative Michael Waltz (who accepted the position of National Security Advisor under President Trump), Fine adjusted his residency to qualify for the special election in Florida's 6th Congressional District. With strong backing from Trump—who publicly endorsed him as an "America First Patriot"—Fine won the April 1, 2025, special election with roughly 57 percent of the vote. He was sworn in on April 2, 2025.

Now in Congress, Fine serves on the House Foreign Affairs Committee and the Education and the Workforce Committee. His congressional work has continued his focus on foreign policy—particularly unwavering support for Israel—and domestic conservative issues such as education reform and national security. Fine has no documented military service, including with any foreign forces, though his rhetoric often expresses deep solidarity with Israeli actions and security concerns.

Fine's journey—from a Harvard-educated executive in the gambling industry to a fiery Republican legislator—reflects a blend of intellectual achievement, business acumen, and ideological conviction. Supporters admire his self-made success and willingness to confront opponents aggressively, while critics point to the contrast between his past professional life and his current socially conservative stances. His Jewish heritage and personal experiences with antisemitism remain foundational to his worldview, informing his hawkish positions on Israel and his broader political identity.

3. Demographic Profile of Florida's 6th Congressional District

Florida's 6th Congressional District (FL-06) encompasses a coastal and inland region along the eastern side of the state, covering portions of Flagler, Lake, Marion, Putnam, St. Johns, and Volusia counties. The district includes major population centers such as Daytona Beach, Palm Coast, and parts of Ocala, with a mix of retirement communities, suburban areas, and rural inland zones. As of recent estimates (2023–2024 data from the U.S. Census Bureau and related sources), the district's population stands at approximately 797,000 to 835,000 residents, reflecting steady growth driven by migration to Florida's central-east coast.

The demographic makeup is notably older than the national average. The median age is around 48.5 years, significantly higher than the U.S. median of about 39. This skew results from a large retiree population in coastal areas like Volusia and Flagler counties, where many residents are 55 years and older. The age distribution shows a substantial share of voters in the 50–69 and 70+ brackets, groups that tend to have higher turnout in elections, including special contests like the April 2025 election.

Racial and ethnic composition further defines the district's character. Approximately 71% of residents are White non-Hispanic, making it whiter than Florida's statewide average (around 53%). Black or African American non-Hispanic residents comprise about 11%, Hispanic residents (of any race) around 11–12% (with breakdowns including White Hispanic, Two or More Races Hispanic, and Other Hispanic), and smaller shares for Asian (about 1.5%), multiracial, and other groups. This profile contrasts with more diverse urban districts in Florida and contributes to a predominantly White voter base in many precincts.

Economically, the district features a median household income of roughly $62,000 to $66,000, below the national median but typical for a mix of retirement and working-class communities. Poverty rates vary by county, with higher concentrations in rural inland areas. Education levels include high high-school graduation rates (around 91%), though college attainment is moderate compared to more affluent districts.

Politically, FL-06 is a solidly Republican stronghold. Voter registration data shows Republicans comprising about 49–50% of active voters, Democrats around 26–27%, with the remainder no party affiliation or minor parties. The Cook Partisan Voting Index rates the district at R+14 (as of the 2025 update, based on 2020 and 2024 presidential results), indicating it performs about 14 points more Republican than the nation as a whole. In the 2024 presidential election, Donald Trump carried the area by substantial margins, and in the 2025 special election, Randy Fine secured 56.7% of the vote against his Democratic opponent, winning across all component counties despite being outspent.

These demographics—older, predominantly White non-Hispanic, moderate-income, and heavily Republican—create a base that often prioritizes issues like national security, economic stability for retirees, and conservative cultural values. Turnout patterns in the 2025 special election highlighted strong participation among older voters, with surveys showing Fine performing best among those 70 and older and White non-Hispanic respondents. This profile helps explain the district's consistent support for conservative candidates like Fine, even amid national controversy over his positions.

4. Religious Composition and Evangelical Influence in the District

The religious makeup of Florida's 6th Congressional District mirrors broader patterns found across much of Central Florida's Atlantic coast and inland counties: a predominantly Christian population in which evangelical Protestantism exerts considerable cultural and political influence, even as overall religious adherence rates remain moderate compared with more traditionally Bible Belt regions. Detailed, granular data at the congressional-district level are scarce, but county-level statistics from the 2020 U.S. Religion Census (administered by the Association of Religion Data Archives) offer a reliable proxy, given that the district draws its population primarily from Volusia, Flagler, Marion, Putnam, Lake, and St. Johns counties.

Christians form the largest religious grouping, though the percentage of residents who actively participate in congregations falls below 50 percent in most counties—a reflection of national trends toward religious disaffiliation and the “nones.” Within Christianity, evangelical Protestants and Roman Catholics represent the two principal streams, with evangelicals holding a numerical edge in the number of congregations and rapid institutional growth.

Non-denominational Christian churches stand out as one of the fastest-growing segments. These independent congregations, which emphasize biblical literalism, personal conversion, and contemporary worship styles, frequently rank first or second in adherent counts and places of worship across the district's core counties. In Marion County, for example, non-denominational groups report more than 30,000 adherents and maintain dozens of congregations. Similar

patterns appear in Volusia and Flagler counties, where non-denominational churches often outpace traditional denominations in membership growth.

The Southern Baptist Convention maintains a strong, longstanding presence, particularly in inland and rural areas. Southern Baptist churches are numerous and well-attended, contributing significantly to the evangelical footprint. In Volusia County, Southern Baptists rank among the top Protestant groups, while in Marion and Putnam counties they sustain large networks of congregations. Assemblies of God and other Pentecostal bodies also contribute to the evangelical mosaic, with notable adherent numbers in coastal counties where retiree populations have embraced charismatic expressions of faith.

Roman Catholicism constitutes the single largest denominational body by adherents in several key counties, especially those with coastal retirement communities and growing Hispanic populations. In Volusia County, Catholic parishes claim roughly 71,000–72,000 adherents, the highest single total in the county. Flagler County shows a similar Catholic lead (approximately 27,700 adherents), and Marion County reports Catholic numbers around 38,000. Catholic influence is therefore substantial, particularly among older residents and some Hispanic families, though it tends to be less politically mobilized in conservative primaries and special elections compared with evangelical networks.

The Jewish population in the district is small—estimated at under 2–3 percent overall and far lower than in South Florida districts such as FL-21 or FL-23. Conservative Jewish synagogues exist in pockets (notably in the Brevard and Volusia areas where Fine himself attended prior to his congressional move), but they represent a minority voice within the broader religious landscape.

Other faith traditions—Muslim, Hindu, Buddhist, and non-Christian groups—are present but numerically marginal. The unaffiliated or “none” category continues to grow, aligning with statewide and national patterns, especially among younger adults who have moved into the district for work or affordability.

Evangelical Protestantism, despite not always commanding the highest raw adherent numbers, wields disproportionate influence in the district's political culture. White evangelical voters form a reliable core of the Republican base and are over-represented among consistent primary and special-election participants. Many of these congregants interpret biblical prophecy in ways that place strong support for the modern State of Israel at the center of eschatological expectation. Passages in Genesis, Daniel, and Revelation are frequently cited to argue that blessing Israel aligns with divine will, while opposition to Israel's security interests is viewed as contrary to scriptural promises. This theological framework helps explain why hawkish pro-Israel

positions—even when expressed in blunt or provocative terms—encounter relatively little resistance within evangelical circles in FL-06.

Local churches often host voter-registration drives, candidate forums, and issue-based discussions that emphasize traditional family values, religious liberty, national security, and resistance to progressive cultural shifts. Pastors and lay leaders in non-denominational and Southern Baptist settings frequently frame political engagement as a form of stewardship or spiritual warfare, encouraging members to support candidates who defend "Judeo-Christian" principles against perceived threats. Randy Fine's self-presentation as a Jewish conservative who champions Israel and confronts antisemitism fits neatly into this narrative, allowing evangelical voters to view him as an ally in a shared moral and geopolitical struggle.

The evangelical influence is further amplified by the district's demographic skew toward older residents, who tend to maintain higher levels of church attendance and are more likely to prioritize faith-based voting cues. In the 2025 special election, turnout patterns and exit polling (where available) showed Fine performing strongly among self-identified evangelicals and frequent churchgoers, reinforcing the link between religious identity and political loyalty.

In summary, while the district is not uniformly evangelical—Catholics, mainline Protestants, and the unaffiliated all contribute to the mix—evangelical Protestantism provides the theological and organizational backbone for the conservative consensus that sustains representatives like Fine. This religious ecology creates a receptive audience for rhetoric that frames U.S.-Israel relations in stark moral terms and casts opposition as a threat to biblical values, even when that rhetoric ventures into territory that critics regard as dehumanizing or escalatory.

5. Analysis of Fine's Hawkish Views on Israel and Palestine

Congressman Randy Fine's positions on Israel and Palestine stand out for their uncompromising intensity and rejection of compromise or negotiated settlement. Serving on the House Foreign Affairs Committee, Fine has positioned himself as one of the most vocal advocates for maximalist Israeli security interests in Congress. His rhetoric frames the Israeli-Palestinian conflict not as a territorial or political dispute amenable to diplomacy, but as an existential moral and civilizational struggle between good and evil. This worldview manifests in repeated calls for overwhelming military dominance, unconditional surrender by Palestinian factions, and dismissal of humanitarian considerations in Gaza.

A recurring theme in Fine's statements is the invocation of historical precedents for total victory without negotiation. In a May 2025 Fox News interview, amid reports of escalating violence and civilian hardship in Gaza, Fine compared the Israeli campaign to World War II Allied strategy against the Axis powers. He explicitly referenced the U.S. atomic bombings of Hiroshima and

Nagasaki, asserting that the Japanese were forced into unconditional surrender only after nuclear devastation. He argued that a similar approach—achieving "complete and total surrender" through decisive, unrelenting force—should apply to the Palestinian cause, which he described as "evil" and rooted in support for "Muslim terror." Although Fine later qualified that he viewed actual nuclear use as impractical due to fallout risks, the analogy itself normalized extreme escalation and portrayed restraint or humanitarian pauses as weakness.

Fine has consistently rejected the possibility of peaceful coexistence or two-state solutions. He has described the Palestinian national movement as inherently destructive, asserting that groups and populations calling for Israel's elimination cannot be engaged diplomatically. In a December 2025 House Foreign Affairs Committee hearing, Fine questioned how peace could be achieved with those who "seek your destruction," concluding that the appropriate response is to "destroy them first." This binary framing—destroy or be destroyed—eliminates middle ground and casts any Palestinian political aspiration as synonymous with terrorism.

His commentary on Gaza has been particularly stark. Fine has dismissed reports of widespread starvation and malnutrition as "lies" or "Muslim terror propaganda," while insisting that humanitarian relief should be conditioned on hostage release by Hamas. In one widely circulated social-media post, he responded to questions about starving children in Gaza with the directive to "release the hostages" and, in effect, let conditions persist until compliance. He has also declared that "Gaza must be destroyed" and referred to Palestinians broadly as "demons that live on Earth" who "deserve death" and have "no state." Such language strips away distinctions between combatants and civilians, treating the entire population as complicit or expendable.

Fine's stance extends beyond Gaza to broader regional dynamics. He has celebrated Israeli military strikes on Iranian targets, including nuclear-related sites, with phrases like "Bombs away" and "Bombed away" following reports of high-value casualties. He has urged Israel to "unleash Hell" in retaliation for Iranian missile attacks and praised U.S. and Israeli actions that degrade Tehran's capabilities. This reflects a consistent preference for preemptive or retaliatory force over de-escalation or diplomacy, even when such actions risk wider war.

Critics, including civil rights organizations and some Jewish voices, argue that Fine's rhetoric crosses into dehumanization and incitement. Terms like "destroy them first," "starve away," and nuclear analogies have been labeled genocidal by groups such as CAIR, which has repeatedly called for censure or committee removal. Even within pro-Israel circles, some express concern that such inflammatory language undermines broader advocacy efforts by alienating moderates and fueling accusations of extremism.

Supporters, however, view Fine's positions as necessary clarity in a dangerous world. They argue that he speaks uncomfortable truths about radical ideologies and refuses to indulge illusions of peace with irreconcilable foes. In the context of his district's evangelical and conservative base, this hawkishness aligns with a theological reading that sees Israel as a biblical bulwark and strong military action as fulfillment of moral duty.

Overall, Fine's views represent an extreme pole within U.S. congressional discourse on the Israeli-Palestinian conflict: maximalist, rejectionist of compromise, and willing to entertain or analogize catastrophic force. Whether this stance advances Israeli security or contributes to perpetual conflict remains a point of fierce debate, but its moral and strategic implications demand scrutiny, particularly when measured against principles of justice, mercy, and the pursuit of peace.

6. Examination of Anti-Muslim Rhetoric and Recent Controversies

Congressman Randy Fine's public commentary on Islam and Muslim communities has escalated in tone and scope since his arrival in Congress, moving beyond criticism of specific militant groups to broad characterizations of "mainstream Islam" as a fundamental threat. This shift has generated a series of high-profile controversies that have drawn condemnation from civil rights organizations, faith leaders, elected officials across party lines, and segments of the Jewish community itself.

A pivotal moment came on February 15, 2026, when Fine posted on X: "If they force us to choose, the choice between dogs and Muslims is not a difficult one." The statement, which garnered over 748,000 views within hours, was a direct response to comments by Muslim activist Nerdeen Kiswani about cultural attitudes toward dogs. Fine framed the remark as a critique of what he called "mainstream Islamists" seeking influence in American society, particularly in reference to support for progressive Muslim political figures. The post was widely interpreted as dehumanizing an entire religious group by placing it in opposition to animals in a forced binary choice. California Governor Gavin Newsom publicly labeled the comment "racist" and called for Fine's resignation. Muslim advocacy groups, including CAIR, described it as "Nazi-level rhetoric" and filed formal complaints with congressional leadership seeking censure or removal from committees.

Fine has repeatedly distinguished between "radical" and "mainstream" Islam, insisting that the latter poses the greater danger. In February 2026 remarks at a Sharia-Free America Caucus press conference, he declared: "Make no mistake, it is MAINSTREAM Islamists that want to kill us." He has argued that permitting Sharia-influenced practices or political participation by observant Muslims constitutes an existential risk to Western civilization. These statements build on earlier

patterns: in 2025 he referred to Palestinians as "demons that live on Earth" who "deserve death" and have "no state," and he has dismissed reports of civilian suffering in Gaza as "Muslim terror propaganda."

The February 2026 dog-Muslim post intensified scrutiny of Fine's language. Critics pointed to its similarity to historical dehumanization tactics that precede violence or discrimination. Progressive Jewish organizations and some rabbis expressed alarm, arguing that such rhetoric damages the moral credibility of pro-Israel advocacy and fuels antisemitic backlash by reinforcing stereotypes of Jewish extremism. Even within conservative circles, a minority of commentators suggested the phrasing crossed into unnecessary provocation that alienates potential allies.

Fine has defended his statements as blunt truth-telling rather than bigotry. He maintains that he targets ideology, not individuals, and that critics misrepresent his intent by omitting context. In follow-up posts and interviews, he has doubled down, framing opposition to his views as appeasement of radical elements and insisting that honest discussion of cultural incompatibility is essential for national security.

The controversies have not remained confined to social media. In early 2026, Fine's rhetoric prompted formal letters from interfaith coalitions urging House leadership to address what they termed "hate speech from the floor." Progressive Democrats introduced resolutions condemning dehumanizing language toward religious minorities, though these measures gained little traction in the Republican-controlled chamber. Fine's defenders, including pro-Israel advocacy organizations that have supported him financially, have largely remained silent on the specific phrasing while continuing to endorse his broader policy positions.

The cumulative effect of these episodes has been to polarize discourse around Fine. For his base in Florida's 6th District—particularly older evangelical voters who view strong anti-Islamist stances as consistent with defending Judeo-Christian civilization—the controversies often reinforce his image as an unapologetic fighter. National and international audiences, however, increasingly see his language as emblematic of rising intolerance within segments of the Republican Party. The February 2026 post, in particular, crystallized the debate: whether such rhetoric constitutes protected political speech or crosses into incitement and bigotry that demands institutional response.

These controversies highlight a tension inherent in Fine's public role. As a Jewish congressman who has experienced antisemitism personally, he positions his commentary as self-defense and solidarity with Israel. Yet the breadth and intensity of his generalizations about Muslims have led many observers to conclude that the line between ideological critique and religious animus has been blurred, if not erased. The persistence of such rhetoric, absent meaningful pushback

from party leaders or constituents, raises questions about the normalization of exclusionary language in American public life.

7. Financial Ties to Pro-Israel Groups and AIPAC

Congressman Randy Fine's campaigns have benefited from substantial financial support originating in pro-Israel advocacy networks, most prominently through channels affiliated with the American Israel Public Affairs Committee (AIPAC). While AIPAC itself operates primarily as a lobbying organization and does not maintain a traditional political action committee that makes direct candidate contributions, its influence flows through coordinated donor mobilization, bundled individual donations, affiliated super PACs, and independent expenditure groups. These mechanisms have provided Fine with meaningful resources, particularly during his rapid ascent from state legislator to member of Congress.

Public campaign finance records, aggregated by watchdog organizations and trackers focused on pro-Israel lobbying, indicate that Fine has received support totaling in the high six figures to low seven figures when combining direct PAC contributions, bundled donations from pro-Israel donors, and related independent expenditures. One comprehensive tracker reports approximately $955,605 in total "Israel Lobby" support across his congressional and prior state campaigns, with breakdowns showing roughly $64,243 from PACs, $50,301 from bundlers and mega-donors aligned with pro-Israel causes, and additional sums potentially routed through allied groups such as the Republican Jewish Coalition (RJC). Earlier estimates for his 2025 special-election cycle alone placed pro-Israel-related contributions and support around $458,000 to $500,000, with some reports citing more than $120,000 in direct AIPAC-facilitated or endorsed funding during that contest.

AIPAC publicly endorsed Fine ahead of the April 2025 special election and mobilized its donor network on his behalf. This endorsement came despite controversies surrounding his rhetoric, signaling that his staunch policy positions on Israel—particularly his rejection of Palestinian statehood aspirations, advocacy for aggressive military responses, and opposition to any perceived softening of U.S. support—aligned closely with the organization's priorities. AIPAC's involvement typically includes organizing high-dollar fundraisers, encouraging large individual contributions from its membership, and providing strategic guidance rather than direct checks. In Fine's case, this support helped offset the significant fundraising advantage enjoyed by his Democratic opponent, who raised millions more overall but ultimately lost the Republican-leaning district.

Beyond AIPAC, Fine has drawn from a broader ecosystem of pro-Israel donors and organizations. The Republican Jewish Coalition, which often coordinates with AIPAC-aligned efforts, has been

cited as a contributor in several analyses. Individual mega-donors known for heavy investment in pro-Israel causes—many of whom bundle checks through AIPAC's networks—also appear in Fine's finance reports. These contributions tend to cluster around election cycles, with spikes during his 2025 special-election bid and subsequent general-election preparations.

Critics argue that this financial relationship creates an appearance of undue influence, particularly given Fine's extreme positions on Gaza, Iran, and Palestinian issues. Advocacy groups opposed to AIPAC's approach have highlighted the funding as evidence that congressional rhetoric favoring maximalist Israeli policies is incentivized by well-resourced lobbying networks. They point to the contrast between Fine's provocative statements—some of which have drawn accusations of incitement—and the continued backing he receives, suggesting a tacit tolerance for inflammatory language when it advances a hardline agenda.

Fine and his supporters counter that pro-Israel giving is no different from other issue-based political support and reflects shared policy convictions rather than purchased loyalty. They emphasize that Fine's views on Israel predate significant congressional fundraising and stem from personal experience with antisemitism and a lifelong commitment to Jewish security. Fine has also been transparent about his positions, framing his advocacy as principled defense of an ally rather than transactional politics.

The scale of pro-Israel support for Fine, while not the largest in Congress, is notable for a freshman representative from a safe Republican seat. It underscores the strategic importance AIPAC and allied groups place on maintaining a strong, vocal bloc of supporters in the House Foreign Affairs Committee and elsewhere. This financial ecosystem helps explain how Fine can sustain a high-profile, confrontational style without facing primary threats or significant resource disadvantages in future cycles. At the same time, the relationship fuels ongoing debates about the role of organized interest groups in shaping U.S. foreign policy discourse, particularly when that discourse includes elements many observers regard as dehumanizing or escalatory.

8. Voter Support Dynamics and Psychological Factors

The persistent electoral success of Congressman Randy Fine in Florida’s 6th Congressional District, despite national controversy surrounding his rhetoric and policy positions, cannot be explained solely by partisan registration numbers or demographic majorities. Underlying voter behavior are deeper psychological, cultural, and social-psychological dynamics that allow highly provocative language and hawkish stances to be reframed as virtues rather than liabilities within the district’s dominant coalition.

Partisan Identity and Affective Polarization In an era of intense affective polarization, many voters evaluate candidates first through the lens of team allegiance. Fine benefits from what political scientists describe as "negative partisanship": voters are more motivated by opposition to the other side than by positive enthusiasm for their own. In FL-06, where Democrats are outnumbered nearly two-to-one and the district has voted overwhelmingly Republican in recent presidential and congressional elections, Fine's most reliable supporters view him as a reliable bulwark against progressive policies, "woke" culture, and perceived national decline. His aggressive style—often celebrated as "fighting back"—is interpreted as evidence of courage and authenticity in a political environment where compromise is equated with weakness.

In-Group Loyalty and Moral Foundations Drawing from Moral Foundations Theory (Haidt, 2012), conservative voters tend to prioritize loyalty, authority, and sanctity more heavily than liberal voters, who emphasize care, fairness, and liberty. Fine's rhetoric taps directly into these foundations. By framing his positions as defense of Judeo-Christian civilization, protection of Israel as a biblical ally, and resistance to "mainstream Islamists" who threaten Western values, he activates loyalty to the in-group (conservative Christians and pro-Israel Americans) and portrays opponents as existential threats to sanctity and order. This moral reframing transforms potentially offensive statements into righteous indignation. For many evangelical voters, supporting Fine becomes a form of moral duty rather than mere political preference.

Cognitive Dissonance Reduction and Selective Exposure When constituents encounter criticism of Fine—whether from national media, progressive Jewish groups, or interfaith coalitions—they often employ dissonance-reduction strategies. Rather than reassess support for a candidate whose rhetoric clashes with professed Christian values of mercy and peacemaking, voters may discount the criticism as biased, exaggerated, or part of a broader anti-conservative agenda. Selective exposure reinforces this pattern: district residents primarily consume media (Fox News, conservative talk radio, certain online platforms) that either downplays Fine's most inflammatory statements or frames them as necessary bluntness. This echo-chamber effect limits exposure to counterarguments and solidifies approval.

Authoritarian Personality Traits and Preference for Strong Leadership Research on right-wing authoritarianism (Altemeyer, 1981) and social dominance orientation shows that voters who score higher on these traits prefer leaders who project strength, decisiveness, and intolerance of perceived out-group threats. Fine's "Hebrew Hammer" persona—combative, unapologetic, and willing to use extreme analogies—aligns with this preference. In times of perceived cultural and geopolitical insecurity, voters may gravitate toward figures who promise to confront enemies without hesitation, viewing nuance or restraint as dangerous. Fine's invocations of unconditional surrender, destruction of threats, and rejection of compromise resonate psychologically as signs of resolve rather than recklessness.

Religious Identity and Eschatological Framing For evangelical constituents, support for Israel often carries theological weight. Many interpret biblical prophecy—particularly passages in Genesis 12:3 ("I will bless those who bless you") and eschatological texts—as mandating strong backing of the modern State of Israel. Fine's hawkish positions are therefore not merely geopolitical but spiritually significant. Criticism of his rhetoric may be dismissed as secular misunderstanding or even spiritual opposition. Pastors and lay leaders who frame political engagement as spiritual warfare further legitimize this alignment, making electoral support feel like an act of obedience rather than a policy choice.

The Role of Outrage Normalization and Desensitization Repeated exposure to provocative language can lead to outrage desensitization within the supporter base. What initially shocks outsiders becomes normalized or even expected from a "fighter" like Fine. Each new controversy—whether the "dogs vs. Muslims" post or nuclear analogies—may generate a brief backlash nationally but reinforces local perceptions of him as a truth-teller unwilling to bow to "politically correct" pressure. This cycle strengthens rather than weakens his hold on the core coalition.

Limits of Support and Potential Vulnerabilities While these dynamics sustain Fine within his base, they are not universal. The 2025 special election showed meaningful opposition: his Democratic opponent received 43 percent of the vote, performing strongly among younger voters, Black residents, and urban pockets. If demographic change accelerates (more young professionals or diverse migration into the district) or if national Republican leadership distances itself from his most extreme rhetoric, these psychological supports could weaken. For now, however, the interplay of identity, moral framing, selective information processing, and preference for strong leadership continues to insulate Fine from the full force of national backlash.

9. Biblical Perspective: Applying James 4:17 to Political Accountability

The letter of James occupies a distinctive place in the New Testament canon. Written in a direct, practical style, it emphasizes the inseparability of faith and works, insisting that genuine belief must produce visible fruit in daily life. Within this framework, James 4:17 stands as one of the letter's most searching declarations: "If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them" (NIV). The verse addresses sins of omission rather than commission—failures to act when moral duty is clear. It assumes that knowledge of righteousness carries inherent obligation; to possess understanding yet choose inaction is itself culpable before God.

Applied to the political sphere, this principle challenges both individual believers and collective communities. When citizens, especially those who profess Christian faith, become aware that a public figure's words or policies conflict with scriptural imperatives—such as loving one's neighbor (Mark 12:31), blessing peacemakers (Matthew 5:9), speaking with grace (Ephesians 4:29), or refraining from slander and dehumanization (James 3:5–10)—continued endorsement or silence can no longer be regarded as neutral. James 4:17 reframes political support as a moral act: if a voter recognizes that rhetoric dehumanizing entire religious groups, invoking nuclear precedents for civilian populations, or dismissing widespread suffering as propaganda violates the spirit of the gospel, then withholding opposition or continuing active support becomes a form of sin by omission.

In the context of Florida's 6th Congressional District, this dynamic takes on particular weight. Many of Fine's most consistent supporters identify as evangelical Christians who affirm the authority of Scripture and seek to order their lives—and their votes—accordingly. Yet the same constituency has repeatedly returned representatives who employ language that many biblical scholars and ethicists regard as incompatible with core Christian teaching. The tension is not hypothetical: it appears in the contrast between professed values (mercy, justice, humility, reconciliation) and practical political choices (endorsing or tolerating rhetoric that treats entire peoples as irredeemably evil, expendable, or analogous to defeated wartime enemies deserving total destruction).

Several biblical themes amplify the force of James 4:17 in this setting:

- **Love of neighbor and enemy** (Matthew 5:43–48; Luke 10:25–37). Jesus expands the definition of "neighbor" to include those culturally or religiously distant, even hostile. Broad-brush condemnations of Muslims or Palestinians as inherently demonic or deserving of starvation run counter to this command. Knowledge of the teaching imposes a duty to resist or at minimum refuse to applaud such language.
- **Guarding the tongue** (James 3:1–12). The epistle that contains verse 4:17 devotes an entire chapter to the destructive power of speech. Words that set forests ablaze or poison springs are not neutral; they reveal the heart. When public figures use dehumanizing metaphors and voters defend or ignore them, the principle of accountability for speech is tested.
- **Pursuit of justice and mercy** (Micah 6:8). The prophetic call to "do justice, love mercy, and walk humbly with your God" stands in tension with policies or rhetoric that prioritize overwhelming military dominance over humanitarian concern. Awareness of civilian suffering in conflict zones, coupled with refusal to advocate for restraint or aid, invites scrutiny under James's standard.

- **Blessing peacemakers** (Matthew 5:9). Jesus pronounces blessing on those who actively reconcile rather than escalate division. When political support is given to figures who analogize contemporary conflicts to nuclear devastation or reject any path short of unconditional surrender, the peacemaking imperative is sidelined.

The application of James 4:17 does not require that every voter agree on the precise policy details of U.S.–Israel relations or Middle East strategy. Reasonable Christians can differ on geopolitics while sharing commitment to biblical ethics. What the verse does demand is honest self-examination: Has the voter become aware—through Scripture, conscience, or reasoned argument—that certain expressions or positions conflict with gospel values? If so, what response does integrity require?

For many in FL-06, the answer has been to prioritize other moral goods: defending Israel as a biblical ally, resisting perceived cultural threats, or supporting a "strong" leader against progressive alternatives. These priorities are sincerely held and often rooted in theological conviction. Yet James 4:17 does not permit selective application of moral duty. If one knows that dehumanization grieves the Spirit, that careless speech wounds, or that indifference to suffering violates mercy, then continued unquestioning endorsement cannot escape the category of omission.

This perspective does not call for withdrawal from politics or abandonment of civic responsibility. On the contrary, it summons deeper engagement—speaking truth in love, holding leaders accountable, and aligning votes with the full counsel of Scripture rather than tribal or ideological loyalty alone. In a polarized age, applying James 4:17 invites believers to ask not only "Does this candidate advance my preferred outcomes?" but also "Does my support—or my silence—align with the good I know I ought to do?"

10. Risks of Escalation: From Rhetoric to Nuclear Conflict

The language employed by Congressman Randy Fine—particularly his repeated invocation of nuclear precedents, calls for unconditional surrender, and characterizations of entire populations or movements as irredeemably evil—does not exist in a vacuum. In the context of ongoing U.S. foreign policy debates, active military confrontations involving Israel and Iran, and the volatile dynamics of the Middle East, such rhetoric contributes to a broader environment in which thresholds for escalation are gradually lowered. While one member of Congress cannot unilaterally initiate nuclear conflict, the normalization of extreme analogies and maximalist positions can shape public discourse, influence allied decision-making, and erode diplomatic guardrails over time.

Fine's most frequently cited nuclear reference occurred in a May 2025 Fox News appearance, where he explicitly compared the desired outcome in Gaza to the U.S. atomic bombings of Hiroshima and Nagasaki. He argued that only overwhelming, decisive force leading to unconditional surrender had historically broken determined resistance, suggesting that similar resolve was necessary against Hamas and the broader Palestinian cause. Although he later described actual nuclear use as a “terrible idea” due to fallout risks to Israel and hostages, the initial framing introduced the concept of nuclear-level devastation as a legitimate historical model for victory in contemporary asymmetric conflict. This analogy was not isolated; it echoed earlier statements in which Fine described Gaza as requiring “destruction” and Palestinian militants as entities that must be “destroyed first.”

Such language intersects with real strategic anxieties. By mid-2025, Iran had advanced its uranium enrichment program to levels approaching weapons-grade capability, prompting Israeli preemptive strikes on suspected nuclear-related facilities in June 2025. Fine publicly celebrated those operations with phrases such as “Bombs away” and urged Israel to “unleash Hell” in response to Iranian missile retaliation. These comments arrived during a period when U.S. policymakers were engaged in delicate, indirect negotiations aimed at constraining Iran’s nuclear program while avoiding direct military confrontation. When a sitting member of the House Foreign Affairs Committee normalizes the idea of catastrophic force—and does so in alignment with the administration’s hawkish wing—the signal sent to both allies and adversaries is that restraint may be politically untenable.

The risk is not that Fine’s words alone would trigger nuclear use, but that they contribute to a rhetorical environment in which escalation becomes more thinkable. Strategic studies consistently show that leaders are influenced by domestic political pressures and perceived public tolerance for aggressive action. When congressional figures with committee oversight and media platforms repeatedly frame conflicts in apocalyptic terms, they help shift the Overton window of acceptable policy options. In Israel, where Fine enjoys significant support among hardline factions, his commentary is often cited approvingly as evidence of unwavering American solidarity—potentially emboldening riskier military calculations. In Tehran, such statements can be exploited by hardliners to justify further nuclear hedging or asymmetric retaliation, closing diplomatic space.

Historical parallels underscore the danger. During the Cold War, loose talk of “winnable” nuclear exchanges or “limited” nuclear war eroded deterrence credibility and increased miscalculation risks. Today, the multipolar nuclear landscape—involving the United States, Israel (widely believed to possess an undeclared arsenal), Iran (approaching threshold status), and other regional actors—amplifies the hazard of misperception. A single misread signal—whether from rhetoric, military posturing, or cyber operations—could cascade into unintended escalation.

Moreover, the normalization of nuclear allusions in domestic political speech desensitizes audiences to the stakes involved. When terms like “nuke them twice” or “unconditional surrender” enter casual congressional discourse without sustained pushback, the psychological barrier to considering extreme measures weakens. This is especially concerning in a polarized media ecosystem where inflammatory statements are amplified for engagement rather than tempered by sober analysis.

None of this implies inevitability. Nuclear use remains extraordinarily unlikely due to mutual deterrence, alliance restraints, and the catastrophic consequences for all parties. Yet rhetoric matters because it shapes perceptions of resolve, credibility, and acceptable costs. When elected officials treat nuclear devastation as a historical benchmark for victory rather than an unthinkable horror, they chip away at the normative taboo that has held since 1945. In Fine’s case, the combination of his committee position, media reach, and alignment with influential pro-Israel networks gives his words more weight than those of an ordinary backbencher.

The escalation ladder—from heated rhetoric to conventional strikes, to limited nuclear demonstrations, to full exchange—is long and filled with off-ramps. Responsible leadership seeks to widen those off-ramps and reinforce deterrence through clarity and restraint. When public figures instead narrow the perceived path to victory through overwhelming force, they inadvertently make the ladder shorter and steeper. In an already tense region where multiple nuclear-capable actors operate with opaque doctrines, such rhetoric carries measurable, if indirect, risk.

11. Broader Implications for American Politics and Ethics

The case of Congressman Randy Fine and the electoral dynamics that sustain him in Florida’s 6th Congressional District illuminate several structural and normative challenges confronting contemporary American democracy. These implications extend far beyond one representative or one congressional district, touching on the health of political discourse, the integrity of faith-informed citizenship, the role of organized interest groups in foreign-policy formation, and the ethical boundaries of public speech in a pluralistic society.

First, Fine’s trajectory underscores the deepening tribalization of American politics. In an environment of affective polarization, voters increasingly judge candidates not by adherence to shared ethical norms but by their effectiveness as warriors for the in-group. When partisan identity overrides moral scrutiny, elected officials gain wide latitude to employ rhetoric that would have been disqualifying in earlier eras. The normalization of dehumanizing language—whether directed at religious, ethnic, or national groups—erodes the civic baseline required for democratic deliberation. Once such speech becomes routine among influential figures without

meaningful sanction, the threshold for acceptable discourse shifts downward. Over time, this desensitization can make exclusionary or escalatory positions appear mainstream rather than fringe, weakening the social trust essential to self-government.

Second, the interplay between evangelical Protestant voters and hawkish pro-Israel advocacy raises difficult questions about the instrumentalization of religious conviction. Many supporters in FL-06 sincerely view robust backing of Israel as a biblical mandate. Yet when theological commitments are channeled primarily through political figures whose rhetoric includes broad condemnations of entire faith communities or analogies to nuclear devastation, a form of selective literalism emerges. The same Scriptures that speak of blessing Israel also command love for enemies, care for the vulnerable, and restraint in speech. When one set of imperatives is amplified while others are muted, faith risks becoming a tribal marker rather than a transformative ethic. This dynamic is not unique to evangelical communities—similar patterns appear across religious and ideological lines—but its visibility here highlights the peril of subordinating transcendent principles to partisan expediency.

Third, the financial ecosystem surrounding pro-Israel advocacy groups illustrates the concentrated influence of well-resourced lobbies on congressional behavior. Organizations such as AIPAC and allied networks do not "buy" votes in any crude sense, but they do create powerful incentives for alignment. Candidates who adopt maximalist positions on Israel receive significant fundraising advantages, media amplification, and primary protection. Those who deviate—even modestly—face well-funded opposition. The result is a narrowing of the acceptable range of debate within both parties, particularly on issues involving military escalation or diplomatic flexibility. When financial muscle reinforces ideological conformity, the diversity of perspectives necessary for sound foreign-policy making is diminished. This dynamic is especially concerning in an era when U.S. policy decisions carry global consequences, including the potential for wider conflict.

Fourth, Fine's case exposes the tension between free speech and institutional responsibility in Congress. While robust protection for political expression is foundational, the House has historically exercised authority to censure or reprimand members whose language undermines the dignity of the institution or incites harm. The absence of meaningful sanction for rhetoric widely described as dehumanizing suggests a selective tolerance: inflammatory speech is condemned when it targets certain groups but tolerated when directed toward others. This inconsistency undermines the claim that congressional norms are applied impartially and signals to the public that ethical boundaries are negotiable depending on partisan alignment.

Finally, the broader ethical question returns to the principle articulated in James 4:17: knowledge of the good imposes a duty to act. In a representative democracy, citizens are not passive spectators; they are co-authors of public policy through their votes, donations, and

voices. When awareness of moral harm—whether through dehumanizing language, indifference to civilian suffering, or casual nuclear analogies—coexists with continued endorsement, a form of collective moral responsibility is engaged. This is not to deny the complexity of geopolitical choices or the sincerity of differing convictions. It is to insist that ethical consistency demands examination of one's own complicity, however indirect.

These implications are not abstract. They manifest in the gradual erosion of diplomatic norms, the hardening of partisan divides, the instrumentalization of religious identity, and the quiet acceptance of speech that would have provoked widespread outrage in previous decades. Reversing these trends requires deliberate effort: renewed commitment to moral reasoning in political evaluation, greater transparency in lobbying influence, institutional courage to enforce decorum standards, and—most fundamentally—a recovery of the prophetic voice that holds power accountable to transcendent standards rather than tribal loyalty.

12. Conclusion and Recommendations

The political phenomenon embodied by Congressman Randy Fine—his rapid rise, unyielding hawkish positions, provocative rhetoric, and sustained support from a demographically and religiously specific constituency—serves as a vivid case study of several intersecting crises in contemporary American life. At its core lies a fundamental disconnect: between professed biblical values of mercy, justice, peacemaking, and love of neighbor, and the practical tolerance (and in many cases enthusiastic endorsement) of language and policy orientations that appear to contradict those very values. James 4:17 stands as the piercing diagnostic: knowledge of the good one ought to do, when met with inaction or continued complicity, constitutes sin. In the context of FL-06, many voters possess both the moral framework (through Scripture and church teaching) and the factual awareness (through media exposure) to recognize dehumanizing speech, casual nuclear analogies, and indifference to civilian suffering as contrary to gospel imperatives—yet the electoral pattern remains one of affirmation rather than correction.

This pattern is not unique to one district or one representative. It reflects broader trends: the subordination of transcendent ethical standards to tribal loyalty, the financial reinforcement of ideological conformity through organized advocacy networks, the normalization of exclusionary rhetoric in public discourse, and the gradual erosion of diplomatic restraint in an era of heightened geopolitical risk. When elected officials can analogize contemporary conflicts to atomic devastation, equate religious communities with animals in hypothetical choices, or dismiss widespread humanitarian distress as propaganda without facing meaningful institutional or electoral consequences, the moral imagination of the republic is diminished. When faith communities that proclaim the authority of Scripture selectively mute its calls to

mercy and reconciliation in the service of political alignment, the witness of the church is compromised.

None of this analysis denies the complexity of Middle East policy, the legitimate security concerns of Israel, or the reality of militant threats. Nor does it question the sincerity of Fine's supporters, many of whom believe they are acting in defense of biblical principles and national interest. The critique is narrower yet more fundamental: moral consistency demands that Christians—and indeed all citizens of conscience—examine whether their political choices align with the full scope of what they know to be good. Silence or endorsement in the face of known harm is not neutrality; it is participation.

Recommendations

1. **For Individual Voters and People of Faith**
    - Engage in deliberate, Scripture-saturated self-examination before each election cycle. Ask: Does this candidate's speech and policy record reflect the character of Christ as revealed in the Gospels? Are there areas where support requires suppressing moral unease? Use James 4:17 as a personal litmus test rather than a tool for judging others.
    - Seek out diverse sources of information, including voices from within the pro-Israel community that advocate for ethical restraint and humanitarian concern. Reject echo chambers that frame all criticism as antisemitism or betrayal.
2. **For Local Church Leadership in Conservative Districts**
    - Preach and teach the whole counsel of God, including the prophetic call to justice and mercy, the command to love enemies, and the warnings against careless speech. Avoid reducing biblical political engagement to single-issue litmus tests.
    - Create space for civil, reasoned discussion of foreign-policy issues from a distinctly Christian ethical perspective, rather than deferring entirely to partisan cues.
3. **For Congressional Colleagues and Party Leadership**
    - Restore institutional mechanisms for addressing inflammatory speech that undermines the dignity of the House and risks inflaming international tensions. Censure or reprimand should be applied consistently, regardless of party affiliation or issue area.

- Encourage members to model rhetorical restraint, especially on matters involving potential escalation to catastrophic violence.

4. **For Advocacy Organizations (Including Pro-Israel Groups)**
    - Evaluate whether continued financial and political support for figures who employ dehumanizing language ultimately advances or undermines long-term goals. Consider conditioning endorsement on adherence to ethical norms of speech and policy.
5. **For the Broader Public and Media**
    - Demand accountability from elected officials without descending into tribal demonization. Highlight inconsistencies in moral rhetoric across the political spectrum rather than selectively amplifying outrage.

The path forward is not withdrawal from politics but deeper, more courageous engagement rooted in moral clarity. Citizens who profess faith in Christ are called not to cultural dominance or partisan victory, but to faithful witness—even when that witness requires uncomfortable distance from leaders who bear the name of their party or their cause. In an age of escalating rhetoric and real-world peril, the quiet, persistent application of James 4:17 may prove the most powerful form of resistance: refusing to let knowledge of the good be met with silence.

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All data reflect publicly available information as of February 2026. Campaign finance figures and polling results are subject to periodic updates via official disclosures.

The author has published over 5,000 AI-assisted papers at: https://www.researchgate.net/profile/Douglas-Youvan/research . Google Scholar has indexed these preprints, and if you want a particular reference, the AI mode of a Google search (Gemini) has efficiently catalogued these preprints.